


England, Church
A Defence

Of the Holy Catholick Church's Notion of

TRANSUBSTANTIATION

Against all *Hereticks* and *Scismaticks*.

 **T**H E Prophet *Daniel* tells us, that Men will run to and fro, and that Knowledge shall be encreased; Doubtless he speaks of such Men who have a Sense of the worth of Knowledge, who with *Solomon* do esteem it the principle thing, as being abundantly preferable to Wealth and other worldly Enjoyments; and therefore do they with Pleasure run to and fro in pursuit of it using all proper means to obtain it, earnestly desiring to know what and where that most excellent thing call'd **TRUTH** is, diligently proving all things with an honest Intention to hold fast that which is Good.

Such diligent Souls shall be made fat, and the God of all Wisdom will bless their well design'd Endeavours to find out that, which being found will be more enriching to them than thousands of Gold and Silver; and will minister more Satisfaction to their well-disposed Minds, than the greatest Possessions on Earth can do.

But there are some Men, who running to and fro multiply words without Knowledge, and fill their Mouths with Noise and Nonsense, and will not be perswaded to believe; that true Wisdom best displays its self, in a clear and close reasoning upon things for the enlightning of the Understanding and making Conversation both Sweet and Useful.

Where Men become noisic in Conversation, without governing their Tempers, so as that with Calmness they may deliver such words as may most properly and fairly Express their Sentiments upon any Subject in Debate, but will pour out words like the pouring forth of Water, they thereby darken Council, obscure and conceal the Truth which they pretend to enquire after, and proclaim themselves (in the Opinion of ev'ry judicious Man) to be overwhelm'd and carry'd away with the flood of Ignorance and Indiscretion;

provoking the Majesty of Heaven (as an act of His divine Justice) to shut them up in their Blindness and abandon them to that Darkness of Understanding, which has been the Consequence of their ungodly Living.

It is most deplorably evident, that of this sort are a Set of Men of the Papal Community (among whom Ignorance is professedly the Mother of Devotion and most certainly is the Mother of that Devotion to which a blind, implicit Faith is a Director) who run to and fro into *Ale-Houses* and other such like convenient places Disputing upon Religion ; at the Head of whom (or at least as one active among them) appears one Mr. L—y, who stiles himself a PRIEST of the holy Order of Mount Carmel, an Order of which we read not in holy Scriptnre and to be sure this Gentleman belongs not to a Priesthood of any Scriptural Order.

He is a man of low Stature, but marvelously full of Noise and ill Language, yea as full of it as he is empty of a solid Understanding and good manners.

He cares not into whose Company he thrusts himself nor how rudely he treats those into whose Company he comes ; he will not suffer a man to speak in his proper turn, but will break in upon him with repeated Interruptions and fill up Time with his own Clamour and Nonsense, yet afterwards makes his Boast that he confutes and puts to Silence all he converses with, without Distinction of Partys of any Denomination of *Protestants*.

I have heard abundance of this Gentleman's rude Behaviour from several Persons of unquestionable Reputation, yet I assure the Publick I do not give his Character as grounded only on Report from others, for he has made my Eyes and Ears witnesses to such a stock of Impudence, as in my Opinion is most sufficient to qualify him to undertake any work, for the Honour of that great *Whore* which was reveal'd to *John* in the Isle of *Patmos*, that great City, which was Mistress of the World when our Redeemer suffered, who then did and since has reign'd over the Kings of the Earth and with whom they have committed Fornication which is chargeable not only with the Blood of *Jesus* but also with the Blood of all the Saints and Martyrs of *Jesus*, and for which she must and shall be accountable in the Day when the Just Judge of all the Earth shall make Inquisition

Inquisition for that Blood which is dear and precious to him ; in which Day this Gentleman (unless timely Repentance prevent it) shall come in for his Share of that Cup of Divine Vengeance, which the *Whore* and her Adherents shall be made to drink the bitterest Dregs of.

The Points upon which those Ale-House Disputes above-mentioned for the most part turn, are *Transubstantiation* and *Infallibility* of holy Church, and tho' the noisie Sons of Rome, who generally manage these Disputations, scarcely know what they say or whereof they affirm (for they are as Ignorant as the Mother of Harlots can wish them to be) yet so far as Noise can go, that shall not be wanting together with the Denunciation of frightful Curses against all *Hereticks*, viz. against all *Protestants* for daring to spake against the Sentiments of holy Church, by which means they deceive and beguile some tim'rous unstable Souls.

A man of Sense may observe they have little more to say than just the repeating a few Sentences after the manner of a Parrot, as *this is my Body* ; and upon this *Rock* will I build my Church, that all the Gates of Hell shall not prevail against it ; notwithstanding which, their blind Zeal for the Man of Sin, the Son of Perdition, for the triple Crown and Kingdom of *Anti-Christ* prompts them to use their utmost Endeavours to support the Anti-Christian Notions of Rome.

I have with Pleasure observ'd, that some Protestants (probably much grieved and no wonder, to see the unweari'd Endeavours of some to re-establish Popery in this Nation) being stirr'd up by a commendable Zeal for *Christ* and the Doctrines of Christianity, have given these giddy-headed Talkatives all the Opposition they were able to give them, and that so far as their Knowledge in the Controversy and their Capacity of maintaining the Truth did Extend.

For the Sake of whom, and that they might be furnish'd with some helps and such as I conceiv'd might be needful for the carrying on so laudable an Undertaking, to prevent the spreading of the Plague of Popery, I have been induced to publish this Sheet upon the Subject of *Transubstantiation*. Not that I have the least Imagination that this Point hath not been most sufficiently handled by Gentlemen of great Worth, who have been thoroughly Read in the

Controversy, whose useful Labours have recommended them to the good Opinion of the whole Christian Church and which gives them a right to the hearty thanks of all that love the Truth, among whom that excellent Piece intitled *the Impossibility of Transubstantiation demonstrated*, which I could wish every Protestant and every Papist too both in *Great-Britain* and *Ireland* were possess'd of. There are also other valuable Discourses upon the same Subject to which I would that a just Regard should be paid, notwithstanding which, knowing that these larger Pieces are not so publick as might be desired, I mean that they are not in so many Hands as I could wish them to be in, and being also persuaded that my casting this Mite into the common Treasury will give no Offence to those Gentlemen, who out of their Abundance have cast in a greater Store, I shall entertain some hopes that what is contain'd in this narrow compass will not be judg'd unworthy a favourable Reception and the rather because the Reader will perhaps observe that the Argument is in some Points intirely new.

I Propose to make it evidently plain to every judicious and thinking Man, that the Roman Catholick Notion of Transubstantiation is contrary to human Reason, contrary to human Sense, and most manifestly contrary to the Christian Faith.

First, That it is contrary to human Reason, and this I conceive may to full Satisfaction appear from the genuine Language of Reason which with Respect to the Point in Hand is, That no one Body can possibly be Transubstantiated into another without loosing its natural Form and all other its natural Properties (not common to both Bodies) and taking the Shape and natural Properties of that Body into which it is Transubstantiated.

I must necessarily stand possess'd of this Persuasion, that every reasonable Man in the due exercise of his Reason will conclude, that this Proposition carries its own Evidence in such sort and with so much Plainness as to make all other Evidence unnecessary or any thing to be added by way of Argument for its Demonstration; notwithstanding which, since the holy Scripture is not altogether silent as to this Point, some Instances in countenance of this Notion may deserve our Attention in this place and I heartily wish that those Gentlemen who Pay an unlimited Subjection to the
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Triple Crown, would observe,

That when the Great God by the Ministry of *Moses*, Transubstantiated his Rod into the real Body of a Serpent, and the Magicians by a Diabolical Aid either imitated or else counterfeited that wonderful Transubstantiation by turning their Rods into Serpents too (for they certainly did so in outward Appearance) those Rods by that Transubstantiation lost their original and native Shape and appeared in the Shape of those Bodys, into which they were Transubstantiated.

As for the Spanish and other outlandish Roman Catholics I have little to do with them, for if they have a mind to kiss the Pope's Toe, I cannot hinder them, and if they are resolv'd to go to that outlandish Place they call Purgatory I cannot help them; but I am concern'd for my own Countrymen and therefore I heartily intreat them to consider, that the Rods which by Transubstantiation became Serpents, were most visibly Serpents in their proper Form and Shape, with whatsoever else (peculiar to the Nature of Serpents) in them appear'd dreadful whether in their Heads, Tails or any other of their Members, so that as *Moses* did, the Egyptians probably might fly from them, and the rather when they saw them exert all the natural Properties of Serpents in their bodily Motions, as their fighting with each other, the Egyptians Serpents Combating with *Moses's* Serpent; in which Battle notwithstanding fought upon very unequal Terms, several against one, *Moses's* Serpent was victorious, overcoming and Swallowing up the Egyptian Serpents the great God for ought we know thereby figuring forth Israel's Deliverance from the Egyptian Bondage.

And as in this Instance of the Serpents, let it also be observ'd, that in our Lords Transubstantiation of Water into Wine at the Marriage Feast to which he was invited, the Water in that Transubstantiation lost all its natural Properties, as to Colour, Taste and Smell, and in all those Particulars took the native Colour and all other the natural Properties of Wine, the Body into which it was changed.

It was now no more Water but Wine, Wine to all the natural Senses capable of being employ'd in Judging concerning it; it was Wine to the Sight, to the Taste and to the Smell, and it was exceeding good in the Opinion of
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the best Judges; witness the words of the Governour of the Feast, *John 2. 16. Thou hast kept the good Wine until now.*

I shall only add one Scripture Instance more, which will be sufficient since in the mouth of two or three Witnesses every word is established; and this third Instance puts the Roman Catholicks in Remembrance of *Lot's Wife*, who for her Disobedience to the Command of God was Transubstantiated into a Pillar of Salt (a remarkable Example of the righteous Judgment of God against the Disobedient) by which Transubstantiation it is evident, she parted with her natural Form and also the other Properties natural to a human Body and took the shape of a Pillar and the natural Properties of a Body of Salt, so that she was now no more a human Body, but a Pillar, a Monument of Salt.

When the Devil tempted our Lord (being hungry in the Wilderness) to Transubstantiate Stones into Bread, had he consented to have done it, the Stones as the first Body had most certainly parted with the natural Properties of Stones and would appear in the likeness of and possess the natural Properties of Bread, so that after such Transubstantiation they would have been no longer Stones, but Bread, most manifestly Bread to all the natural Senses, even as the Water Transubstantiated into Wine.

These Instances are most sufficient, to support my Proposition, and Demonstrate the genuine language of *Reason viz.* That it is Impossible for one body to be Transubstantiated into another, (where the Bodies differ in Shape or Figure) But that the first Body must part with its Shape and all other its Natural properties, (not common to both) and must appear in the shape; and possess all the Natural properties of that Body into which it is Changed: even as when *Nebuchadnezzers* Heart was changed into the Heart of a Beast he possessed the Natural properties of a Beast, with respect to such things as to which the heart of a Beast disposes it, and so he eat grass in the field like an Ox, and continued to do so until the Heart of a Man was restored to him again.

These things I perswade my self will be admitted plain and easie to be understood, and so conclusive to the point in hand, that I may Venture to challenge all the *Papish-Priests* in Christendom, the dearly beloved Sons of that dain-
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ry Dame, Mistress *MISTERY BABILON* to accept of a fair opportunity, to try their skill in *Transubstantiating* one Body into another, so as that the first Body shall retain its Natural shape and all other the properties peculiar to its Nature, and yet evidently appear to be *Transubstantiated*: with my consent they shall have fair Play, and I am sure with the consent of all *Protestants*, as much Justice shall be done them, as *Pharoah* did the *Magicians* of *Egypt*.

It will be granted by themselves, that in their pretended *Transubstantiation* of Bread into the real Body of our Lord *Jesus* the Bread (as the first Body) retains its own proper shape and all other its native Properties, (so far as Conceivable or Discernable by our Senses) consequently it cannot (other than Metaphorically) bare any relation, to the blessed Body of the Son of God; for as he took our Nature so also he took our natural form, and he retains the same human form as now Glorified at his Fathers right hand, where the Heavens Receive him and retain him, until the time of the restitution of all things.

The Lord *Jesus* has greatly glorified man's nature, by taking it into so near an union with the Divine; and that glorified Body, which is now above, is the same, which was conceived in the Virgins womb, and which suffered under the Power of *Rome*, a human body in human shape with human sense and a Rational Soul, a human Body with all the proper parts of a Body, but in our pretended *Transubstantiated* body we have neither human shape, nor bodily parts; a Body without a head, and so without a Face with Ears, Eyes, Nose or Mouth, : without shoulders, Arms, or Hands, without breast, belly, or thighs, without legs feet or toes; a Body without human Sense and reasonable Soul, and most manifestly the Invention of a set of Senseless, reasonless Priests; much more senseless than the Priests of the Ancient Idols; according to the *Psalmist's* account of them in *Psalms* the 115th from v 4 to 8. These Idols had Mouths, Eyes, Ears, Noses, Hands, Feet, &c. But they were without Sense; and power of motion, wherefore saith the *Psalmist* ver. 8th They that make them are like unto them, how much more may we account our Papal Priests as Senseless: as their consecrated *Wafers*, a God that is not only without sense, but even without the proper organs of Sense, or Instruments
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of motion ; ~~A~~ Body which bares no more relation to, or resemblance of the Body of our Redeemer, than a senseless Priest-Ridden Roman Catholick, bares to a rational understanding Christian : who will not suffer himself to be imposed upon by any daring impostor, in giving Credit to the greatest absurdity ; and the most ridiculous Nonsense, that ever was invented by any of the sons of BABEL,

Surely it must be accounted one of the Articles of the Christian Faith, that the invisible things of God, to wit his eternal Power and Godhead are clearly understood from his works of Creation.

As the Heavens declare his Glory so every other of his Creatures do marvelously display his Power and Wisdom, and every understanding Christian will acknowledge, that his Wisdom and Power doth as well display themselves in the differing Shapes or Fashion of Body which he hath given to all his Creatures as in the differing Properties of their respective Natures ; and as for man, the Sovereign Lord of the earthly Creation he has wonderfully and fearfully made him, and has given him a distinguishing Beauty in the Figure or Fashion of his Body. The Apostle saith he is the Image and Glory of God, and since our blessed Mediator has joyn'd the humane to the divine Nature in an inseperable Union in his own Person and thereby astonishingly glorify'd it, it is most manifestly a great Evil for any man (other than metaphorically) to represent the human Body of *Christ* in any other Form or Shape than that which the God of Nature has honour'd Man with ; for surely so to do is not only to offer an unpardonable Indignity to the Nature of Man, but also to the Son of God himself, who has taken to him Man's Nature.

I own that metaphorically the human Nature of *Christ* may be represented by a Door, a Vine, a Lyon, &c. but to do it Litterally, as do the doting Doctors of Rome in their pretended Transubstantiation of Bread into the real Body of *Christ* in the shape of an English Shilling, is most ridiculously mean and scandalous to all, to whom God has given the human Shape, which I heartily wish all my Countrymen of the Papal Fraternity to consider, as strongly persuading my self that the Result of that Consideration will be, that the Roman Catholick Notion of Transubstantiation is most demonstrably

demonstrably contrary to human Reason as was to be proved.

And now I shall pass to the second thing propos'd viz. that it is also contrary to human Sense.

Most unspeakably good has God been to his Creature Man, and his Goodness is to be ador'd for ever in that he has graciously given us Senses curiously suited to our Natures, an Eye for seeing, an Ear for hearing, &c. and shews how each of these executing their respective Offices may be serviceable to our Bodys in which he has marvelously put them, so that the Ear should try words, as the Mouth tasteth Meats.

From the right use of our natural Senses and the Exercise of our Reason that noble Faculty of our Soul, comes an Increase of our Understanding; whereas lamentable Ignorance must be and most certainly is the unavoidable Consequence of our disuse of them or our not using them to answer the End for which they were given.

Where a Man can be prevail'd upon to abandon the use of his natural Senses and the Exercise of his Reason in the due use of them, any thing in nature may be impos'd upon him, as well as the *Heretical* Notion of Transubstantiation. It is evident that if any political prating Priest, or any other cunning designing Man, can once gain this Point of me, he then locks up my understanding in a perpetual Imprisonment, from which there is no Redemption until I can be persuaded to reassume the Exercise of my Sense and the noble Principle of thinking and judging for my self in things of the greatest Concernment to my Soul.

Surely it is a matter of the utmost Importance to know this; that when a man whose designs are dishonest, is resolutely bent upon affirming something about which my Faith is required; and he will not permit me to examine the Force and sufficiency of that Evidence on which my Faith touching that Point must stand, who will by no means suffer me to Appeal to, or make the proper use of my Senses which my God has given me for the Help of my Understanding, but for the maintaining what he affirms will brazen me out of my Senses; he may, and will say what he pleases, and it will be in vain for me to controvert any Point with him.

For if he preremptorily affirms that a Man is an Horse, and I shall in opposition to him plead my Sense and tell him I am sure he is mistaken, for that I can see him to be a Man and can hear him discourse with Man's voice, and that if I were

both blind and deaf, could know him to be a Man by feeling him ; in Reply to all which he will tell me that my Senses are not to be depended on, but that I must believe, that what I fancy to be a Man is really an Horse, and will still absolutely insist upon it, and in utter Defiance of Sense and Reason will have it so, it would be to as good Purpose for a Man to reason with the Rocks of the Mountains, or with the Birds of the Air, as to attempt to reason such a Man into an Acknowledgment of the Truth ; for his Obstinacy would defeat the Wisdom of *Solomon*, and render it useless to all Intents and Purposes, for if he will have a Man to be an Horse, it must be so because he says it is so, and because he says I shall be damn'd if I do not believe it so.

Ev'ry understanding Man knows, that in a multitude of particulars we need no other Evidence than our own natural Senses, and that in Opposition to the Language of Sense we are not to believe any thing (as necessary to our Salvation) but upon the plain and positive word of one that we are sure neither will nor can Lye.

We have a common saying, that seeing is believing, and that Feeling has no fellow. And it must be admitted, that the very Beasts have a Sense by which they can distinguish things that differ in many Particulars ; and if Man the most noble of all Gods Creatures here below, to whom he has imparted more Wisdom than to the Beasts of the Field, I say if he shall be deny'd the exercise of his natural Senses, in order to his understanding such things as are propos'd to him as matters of Faith, especially in such Particulars, as wherein Sense has evidence sufficient to determine his Judgment, what difference will there then be between a man and a beast, surely the denying men the use of Sense and Reason is to strip them of the greatest Excellencys of their Nature.

But all the pretty Priests of *Rome* by their Roman Catholick whim of Transubstantiation are requiring us to surrender up all our Senses to them, and neither believe our Eyes nor our Nose nor our Taste nor our Touch, but take that hard, many syllabl'd Word *Tran-sub-stan-ti-a-ti-on* in the Sense in which they recommend it to us, meerly upon the Credit of their Word ; and surely the true Reason why they are such Enemies to Sense, is, because Sense is an Enemy to their Doctrine, all our Senses combining together against them, to discover how they are
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for imposing upon us and cheating us out of our Bodys and Souls, and our Money too; which to them is much more valuable than either of the former by their cunning Priest-craft, for it is evident that the Bread which the Priest pretends to Transubstantiate after it has pass'd the Ceremony of Consecration, appears to all our Senses to be the self same thing both for Colour, Shape, Taste, Smell and Touch that it was before ever the Priest touch'd it.

I heartily wish that all our Irish Roman Catholicks would observe, that the Magicians of *Egypt* were much more generous to their Countrymen than their Popish Priests are to them: for in their Transubstantiation of their Rods into Serpents, the by-standers were not strip'd of their Senses nor deny'd the use of them, for they plainly saw the Rods before, and saw them Serpents after the pretended Transubstantiation; probably the Magicians knew that the Egyptians were men of more sense, than to give up an implicit Faith to them and take all they said for truth upon the bare credit of their word, as the Papists do which by the way shews how much the Popish Ignorance exceeds that of the Egyptians.

When our dear Lord Transubstantiated Water into Wine, men's natural senses were free and had their free Exercise: for none were expected to believe the Water was made Wine contrary to sense, for those who saw and tasted it knew it was Wine both in Colour, Taste and Smell, they knew it to be Wine upon the clear and satisfying Evidence of sense; for our Redeemer was so far from denying men the use of their senses, that he constantly presses them to the right Exercise of them.

His word Preach'd was directed to the Ear, and his Miracles wrought to the Eye, and when he required Faith in his Resurrection he refers them for the certainty of it to the clearest Evidence of sense, saying feel me, handle me for a Spirit hath not Flesh and Bones, &c. He shew'd himself alive after his Passion by many infallible Proofs and will it not be admitted, that the infallibility of those Proofs partly consisted in the intallible Evidence of Sense?

But the holy Roman Catholick Anti-Christian Priesthood will not follow the Example of the great High-Priest of the Christian Profession in their pretended Transubstantiation of Bread into the real Body of the *Lord Jesus*: For they are so far from referring themselves to our senses (as men of honest

undesigned Principles should do) that they strictly forbid our use of them, and that upon pain of holy Church's Displeasure.

Oh ! ye poor unhappy Papists, ye miserable Sons of *Adam* ! to whom as men, God has been so gracious as to give you human senses and rational Souls, will you suffer designing men to strip you of the greatest Blessings of nature at once ? Will you suffer them to put out your Eyes and deprive you of all other your senses, and impose upon you in such sort as the Magicians of Egypt durst not do to their more judicious Countrymen ? Will you pin your Faith and Reason too upon the Sleeves of these blind Guides ? And shall it be with your own Consent, that they lead you into the Ditch of eternal Ruin ?

What can we do more for you than to lay these things plainly before you, and make those Errors into which your Priests have brought you, evident to your own senses ; now if after all this, you will trust these men with your Souls and risque your everlasting Salvation on a blind implicit Faith, supported by nothing but their bare word (in a manifest Contradiction both to Sense and Reason) Heaven and Earth will be witness for all Protestants, that they are Pure from your Blood and that your Destruction lies at your own Door.

Be persuaded to tender your own Happiness, consider and judge for your selves, and I dare assure my self, you will see this Truth with as much Plainness, as it is seen by all Protestants, that if all the Roman Catholick Cardinals in the world were all present together, if all the papal Prelates and Arch-Prelates in the whole universe were all in one place and the Pope himself at the head of them, and you were to throw down before them one hundred Wafers, whereof fifty were Consecrated and fifty not, it would not be in the Power of the whole Papal Hierarchy to separate the one from the other and distinguish the real Body of *Christ* from a peice of Bread, wherefore be advis'd to believe nothing your Priest shall tell you, but what stands upon the fullest and clearest Evidence the nature of the Thing shall Require, be not put off with their telling you that tho' their Doctrine of Transubstantiation be inconsistent with human sense, yet you are bound to believe it, because you are bound to believe some things which are beyond the Comprehension of Sense and Reason.

For suppose we admit, that there are some things, about which God commands our Faith, which Sense and Reason can-

not comprehend, and that in such particulars, as wherein his positive word is a sufficient Foundation for our Faith; must we therefore believe, that a consecrated Wafer is the real Body and Blood of *Christ* contrary both to Sense and Reason? Surely no, for on a fair and impartial Enquiry it will appear, that the Transubstantiation in Debate is not one of those particulars in regard we have no word from God requiring our belief of any such Doctrine, but so far the contrary, that the divine Revelation is wholly against it, which leads me to the third and last thing to be proved, which is,

That the Roman Catholick Notion of Transubstantiation is most evidently contrary to the Christian Faith.

The Faith of our Lord *Jesus Christ*, the Faith of Gods elect, the Faith which *Rome* once received, but has long since departed from, is that Faith in which the Apostles constantly instructed Mankind; and most sure I am, that their Doctrine concerning that Bread and Wine, in the eating and drinking of which, christian Churches commemorate the Passion of our Redeemer is quite contrary to the Roman Catholick Doctrine, which will be evident in comparing the Apostolical Doctrine and their's together upon this Point.

The Roman Catholick Doctrine is, that the Bread by consecration is Transubstantiated into the real Body of *Christ*, consequently it is no more Bread after such Consecration, and therefore cannot properly be call'd Bread, but the Christian Catholick and Apostolical Doctrine was and still is, that the Bread after Consecration is Bread still, for they call it Bread at the time of breaking it which was after Consecration 1 Cor. 10, 26. And let it be further observ'd, that though we commonly call this Ordinance of *Christ* the Sacrament of the Supper, yet the name by which it is generally known in Holy Scripture is, *Breaking of Bread*, *Acts* 2, 42. *Chap.* 20, 7. Yea the Apostles call'd it Bread even at the time of eating it, 1 Cor. 11, 27, 28. and satisfy'd I am, that no man can with any Countenance of Reason understand the Apostle in these Verses speaking of Bread in a different sense, from *ver.* 23, 24. *He took Bread*, that is natural Bread in its proper literal Sense.

These things are so plain, that I cannot but persuade my self that every reasonable man will acknowledge, that the Roman Catholick is demonstrably contrary to the Christian Catholick Notion of Transubstantiation and consequently contrary to the Christian

Christian Faith, as well as contrary to human Sense and Reason, but alas ! what signifies all this to a Roman Catholick, to what purpose will it be to reason with him, yea even to reason with him with all the force which lies in Reason it self: For he will have what he will have, let the Language of Sense and Reason and Holy Scripture too be ever so much against him, and while he remains so inflexibly obstinate, the wisdom of *Solomon* would prevail nothing at all; he being wiser in his own Conceit than an hundred men who can render a Reason.

To reason with a man void of Understanding and resolv'd against understanding, is to reason with a Stone.

To reason with a man without Sense, is to reason with a man void of understanding.

To reason with a man who cannot distinguish a peice of Bread from a whole body of Flesh, is to reason with a man without Sense.

To reason with a Roman Catholick Priest, is to reason with such an one.

Ergo, to reason with a Roman Catholick Priest, is to reason with a Stone.

To what purpose then can it be to reason with a Roman Catholick, especially such of them as described in the beginning of this Discourse; such as Father L--y, Priest of the Holy Order of Mount *Carmel* together with his Ale-House Disputants, for it is certain they know nothing, and that they are never like to know, until they can be perswaded to Exercise their Sense and Reason to throw away an implicit Faith and judge for themselves, which they are now Exhorted to do.

Ask them in whole Forge and upon whole Anvil, by whom and by whose Authority, the hard word Transubstantiation was hammer'd out about seven hundred Years after *Christ*, and they know nothing, they will know nothing of the matter.

Ask them for what Reason they believe the words of Consecration has so much Vertue in them as to Transubstantiate a Wafer into the real Body of *Christ*, and whether the same words would not have as much vertue in Transubstantiating a piece of Cheese or a Turnip into the real Body as well as a piece of Bread, and they poor Hearts know nothing of this matter, all they have to say is, that *Christ* saith, *This is my Body*.

Tell them that as *Christ* saith *This is my Body*, so he also saith *I am a Door, a Vine, a Rock, a Rose, a Lilly, a Lyon*; ask them
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in what Sense he is all or any of these, and it may be that some of them will tell you that He is only such in a metaphorical Sense.

Ask them in what Sense *Agar Sarahs maid*, is called mount *Sinai*, and perhaps some of them will say in an Allegorical Sense only.

Ask them in what sense the *Pascal Lamb* is called the *Lord's Passover*, and it may be some of them will rightly Answer, that it was a memorial of His *Passover*, but when you enquire the Sense in which our Redeemer saith, *This is my Body*, and they will by no means admit it to be a memorial of His Body, but against all Sense and Reason yea and Holy Scripture too, they will have it to be his Body in a literal Sense, and seeing they are so absolutely bent upon it, that the strongest Reasons in Nature will take no hold of them, we must give them up to their invincible Ignorance, as believing, the most persuasive Arguments will have no better effect upon them, than they would have upon a senseless Rock.

Alas! alas! what Room have we left us for Hope, that God will of these Stones raise up Children to *Abraham*; surely, surely there is very little if any Room for Hope at all; notwithstanding which, we must use the means and leave the Success to God.

I shall now only add a few Arguments in Support of the Protestant Sense of our Lords words, *This is my Body*; to make it evident; that the figurative is that only one determinate Sense, in which our Mediator would be understood to speak, and then I shall bid adieu to the Roman Catholicks, after which (if they will not see) I shall leave them to travel on in the high Road of Ignorance, and pursue their Journey to find out the true Original of another hard and very crabbed word of Rome, which in the true Roman Catholick Language, is *Pur-ga-to-ry*.

Argument the first.

It is observable, that the Text and Context points out an Action, He took Bread and presented it to the view of his Disciples, saying, *This is my Body*; now in regard he took Bread and presented it to view, it must needs be, that he took it in his Hand (as His Ministers in like Action now do) which granted, the literal Sense of the words must be rejected by the strongest reason in nature, as being altogether impossible: For

our

our Reason teaches, that in all the Instances which can possibly be given, the thing contained is so far from being the whole of the thing containing, that it cannot possibly be a part of it, nothing can be clearer than this, for to think otherwise suppose, that two distinct separate Bodys shall possess two differing parts of space, and yet shall at one and the same time possess one and the self same space, which is impossible, but in the Instance before us the Bread was the thing contained and the Hand (which was only a part of the Body) was the thing containing, consequently the Bread contained was no part of the Thing containing, and if no part of the Hand (which yet was but a part of the Body) then it is impossible it should be the whole Body to the clearest Demonstration in Nature.

Argument the second.

Since our Lord saith, *This is my Body, which is broken for you*; the literal Sense which puts his Passion in the present Tense, must be laid aside, because in truth his Passion stood not in the present Tense but the Future.

Argument the third.

Since what our Redeemer saith of the Bread, must necessarily be taken in the same Sense as what he saith of the Cup, and it must be admitted that he speaks figuratively of the Cup, saying, *This Cup is the new Testament in my Blood*, he doth not say the *Wine* is, but the *Cup* is, and no man of Understanding will suppose he means the Vessel containing, but the Wine contained. A figure in Speech to which Holy Scripture is no Stranger, in which the Sign is put for the Thing signified, the same also must be concluded of the Bread, *This is my Body*, viz. a Sign of my Body broken for you.

Argument the fourth.

To take our Saviour's words in the literal Sense, is most evidently contrary to our Lords Intention; in regard it destroys the Analogy of Scripture and represents the Apostles false witness of Christ; for their teaching was, that the Bread after Consecration was Bread still (as we have seen before) which could not be true, if by the words of Consecration it was Transubstantiated into Flesh; whence it follows, the meaning is, this Bread which I have broken and which you see with your Eyes, is a Representation of my Body broken for you.

Argument the fifth.

That the figurative is the true Sense of the words, appears from

from the End of its Institution, which was in part to keep us in Remembrance of the Lord *Jesus* during his personal Absence or Residence in Heaven: For thus he saith, *This do in Remembrance of Me*, which words necessarily denote his Absence from us: For no need to have that Friend in Remembrance who is always with us, as our Saviour must be if the Bread be Transubstantiated into his real Body.

It's known by Experience that men are apt to forget a distant Friend, whence comes the Proverb, out of Sight out of Mind, for the preventing of which this Ceremony in Religion was instituted having as it were this Motto, when this you see, think of me.

Argument the sixth.

That the figurative is the true sense of the words must be concluded from this Consideration, that the like Phrase in divers places of Scripture will only hold true in the figurative Sense of words, for Instance, *Gal. 4, 25.* This *Agar* is mount *Sinai*, *Ex. 12, 11.* *This is the Lord's Passover*, viz. a memorial of the Passover, so in our Text, *This is my Body*, viz. a memorial of my Body broken for you, *1 Cor. 10, 4.* The Rock that followed them was *Christ*, viz. a Type of *Christ*, so in many other places; as I am the *Door*, the *Vine*, the *Rose of Sharon*, the *Lily of the Vallies*, the *Lyon of the Tribe of Judah*. &c.

Argument the seventh.

That the literal Sense of the words cannot be the true Sense because it supposes the human Body of *Christ* to be in ten thousand places at once, which we know is impossible both from Reason and divine Revelation.

First from Reason, which manifestly teaches that no human or other material Body can fill up more Space than that which contains it.

Secondly from divine Revelation, which teaches that nothing but the divine Nature can be Omnipresent, no created being can fill up all Space or be in more places than one only, at one and the same time; and indeed to conceive otherwise is to suppose a finite Being infinite, and a very small part of matter to be infinitely greater than the whole.

Ev'ry understanding man knows, that Space is infinite, and that the whole of matter is finite and takes up but a very inconsiderable part of Space. Whosoever therefore supposes a part of Matter (as is the human Body of our Redeemer) to

fill up all Space, must by that supposition make a very small part of Matter not only as great, but even infinitely greater than the whole, which every Protestant knows is impossible, and must think also that the Roman Catholicks who teach otherwise have but a wild Notion of Philosophy.

Argument the eighth.

That the figurative is the true Sense of the words is evident because the literal Sense supposes it is in man's Power corporally to eat our Lods Body, which every man of sense knows is impossible, and every man whose Understanding is Spiritually enlightn'd knows that the Body and Blood of *Christ* cannot be eaten or drank other than spiritually, according to his own Doctrine in the 6th of *Jhn* in which he corrects the *Jew's* mistake in supposing he spake of a corporal eating and drinking, explaining himself and shewing that he did not mean that they should eat his Flesh as they did their natural Food, for that so to eat would profit them nothing, it being the Spirit alone which quickneth spiritually, and that therefore his words should be accounted Spirit and Life, that is to say, that he spake of a spiritual eating of his Flesh, in which Sense whosoever eats not, cannot be saved.

His words spoken upon this Subject, are with so much Plainness of Speech and so easie to be understood, that we justly wonder the Papists understand them not, and can assign no Reason for their want of understanding, but what lies in the Apostles words 1 *Cor.* 2, 14. it is most certainly the Doctrine of the Gospel, and has been the constant Doctrine of the true Catholick Christian Church, that no man doth or can eat the Flesh of *Christ* corporally: because he is out of the reach of men in a fleshly way, he is seperate from Sinners and sitteth higher than the Heavens, in a Place where faith alone can reach him, and by which they feed upon him as a Saviour, and draw spiritual Nourishment from him, feasting themselves upon the saving Benefits of his Passion, Resurrection and Ascension; consequently the figurative Sense of these words, *This is my Body* is the only one and true Sense in which we must understand them.

Argument the ninth.

That the figurative Sense must be received as the true sense is evident because the literal sense supposes the Body and Blood of *Christ* shall be destroy'd: For our own Reason as well as the

the Holy Scripture teaches, that what we eat and drink carnally passes through the Body, nature discharging it into the Drought, where it perishes, as *Mat. 15, 17. Mark 7, 19.* to which the Apostle agrees *1 Cor. 6, 13.* Meat's for the Belly and the Belly for Meats, but God shall destroy both it and them; from all which it will follow, that the literal Sense leads to such thoughts of *Christ* as are scandalously mean. What, shall it be thought, That that Blessed Body shall enter in at our Mouths and pass through our Bellies and be cast into the Drought? Astonishing Ignorance!

Argument the Tenth.

That the figurative is the only true Sense of the words, the Roman Catholicks above all living are bound to believe: Because the literal Sense joyn'd with the Apostles words *1 Cor. 11, 29.* supposes, that every one of them shall be unavoidably damn'd, which they are severally desired to take Notice of, from the Pope with his triple Crown to the meanest in Subjection to him.

They will probably think this a hard Conclusion, but as they tender their everlasting Happiness let them Enquire, whether it doth not naturally arise from their Doctrine of Transubstantiation: For it is observable, that the Apostle in the Text above-mentioned affirms, that whosoever eateth that Bread and drinketh that Cup of the Lord (He doth not say whosoever eateth the Lord, but the Bread of the Lord) unworthily, eateth and drinketh Damnation in not *Discerning the Lord's Body*; and we are sure and they themselves allow, that they cannot corporally discern the Body of *Christ*, in Regard it is couch'd under the Accidents of the Bread and so conceal'd from the natural Eye.

Now surely it must be admitted, that if the eating and drinking there spoke of, be a corporal eating and drinking, the *Discerning* must be of the same kind, *viz.* a corporal Discerning and seeing his Body with fleshly Eyes, even as they eat his Body with fleshly mouths, which consider'd the Conclusion is natural, that is to say, that the Roman Catholicks must be damnd because they cannot literally discern that Body which the Accidents of the Bread hides from them and makes it impossible for them to see.

Thus have I advanc'd some Reasons to support the Protestant Sense of our Lords words, *This is my Body*, and I could heartily wish the Papists would be persuaded to believe, that these Arguments

guments are most sufficient to answer my End in proving, that the figurative Sense must be received as the only true Sense upon the strongest Reasons in nature.

I give them my word for this, that I do with the utmost Sincerity aim at their Good in advising them to Exercise their own Sense and Reason and reassume that glorious Principle of judging for themselves about the most weighty Matters of their Souls, and no longer permit the proudest Priest on Earth to As ride them from Place to Place, as their Interest or Humour shall lead them.

I heartily advise them to quit the Papal Community for ever and ever, as the Lord commands saying, come out from her my People, be not Partakers of her Sins, that ye be not Partakers of her Plagues: But if they will neither regard mine nor the Lord's Advice in this, yet let them at least be advis'd to quit their Community until their Priests in Consecration of the Water will be so kind to them as to Transubstantiate the Accidents of the Bread away, that they may no longer conceal from their Eyes that blessed Body, the not *Discerning* of which, will bring *Daynation* upon them.

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